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Teaching practices used successfully at the secondary level with culturally deprived children are presented. Students should be provided with opportunities that allow for participation, achievement, and success. This can be done by diversifying learning experiences so that students of all interests can do things they like and can do well, by diversifying evaluation devices, by providing for maximum participation of students in school operations, and by publicizing all kinds of student life and interests. Marking policies should minimize the feeling of rejection caused by some grading practices.

Reading and language skills should be developed by providing periodical exercises and class activities. Library usage, research techniques, and oral and written language usage should also be provided. The work should be suited to the abilities, skills, and resources of the students. The learning should be made relevant to the life experiences, circumstances, needs, and aspirations of the students. The learning experiences should be kept realistic, immediate, and vivid. This can be done by providing models of work after which students could pattern their own performance; using varied audiovisual devices; illustrating abstractions with anecdotes; using books dealing with real people in real situations; and having guest lecturers, field trips, demonstrations, and experiments. Integration and intercultural respect should be promoted.

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On August 1-2, 1964, the Commission on Education and Human Rights of the Phi Delta Kappa held its first meeting. The commission approved a five-point program as follows:

I. The education of teachers for service in schools in culturally deprived areas.
   1. A definitive memorandum to be sent to all chapters calling on them to undertake, through cooperation with teacher education institutions and school systems, pre-service and in-service projects aimed at providing such education.
   2. Ask chapters to report current practices in this area which they deem successful.
   3. Use the 1964 district conferences to explain this project and secure cooperation.
   4. Promote the exchange of information between chapters and publish whatever useful information results.

II. Production of a position paper on education and human rights.
   1. Promote a convocation to identify a set of issues in this area.
   2. A writer selected by the commission will prepare a draft of a position paper.
   3. The commission will formulate a final draft to be issued as a major publication of Phi Delta Kappa.

III. Faculty Desegregation.
   1. Insure a program at the 1965 American Association of School Administrators convention on faculty desegregation, preferably conducted by AASA, otherwise by Phi Delta Kappa.
   2. Explore the possibility of publishing a statement of practices and guidelines in faculty desegregation if this is not being done by the United States Office of Education.

IV. Special programs for the preparation of in-service teachers for admission to graduate study.
   1. Hold a conference with representatives of interested institutions.
   2. Approach Southern Education Foundation for support of any program recommended by this conference and approved by the commission.

V. Special issue of the *Phi Delta Kappan* to be devoted to education and human rights.
   1. Such an issue, probably in 1965-66, to be discussed at a future meeting of the commission.

TEACHING THE CULTURALLY DIFFERENT

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TEACHING DIFFERENT

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* Secondary cation, Uniley.

The classroom teacher occupies a key position in the clash of cultures which occurs in the public schools. His is the responsibility to establish communication, to break down distrust and misunderstanding, to reconcile differences, and to build mutual esteem and rapport, by means of which value transfers can take place and learning can proceed. He controls most of the variables which can open doors to culturally different youth and send them on the way to self respect and success and a development of their talents along socially-useful lines. Negligence or failure by the classroom teacher can frustrate youth, heighten their alienation from the opportunity centers in our society, and encourage their defeat or rebellion.

Many techniques and approaches make teachers effective with the culturally different. There is no one easy answer. More important than any device or approach it the attitude of the teacher toward his students. Young people have an uncanny way of sensing a teacher's attitudes toward them. Few teachers are able to disguise for long negative attitudes toward students, however much they try to cover their feelings with smiles or feigned good humor. The teacher who is uncomfortable with the culturally different, who is fearful, rejecting, or hostile, should not attempt to teach such young people. Such a teacher may be able to overcome his attitudes, by further knowledge of cultural differences and their origins, by further contact with such young and examination of his own values. However, until he has overcome his negative feelings, he ought to decline to teach the culturally different.

There are several popular guesses as to which teachers should teach the culturally different. It is easy to assume that men should teach them, for many working-class boys, and particularly Negroes, have difficulty finding adequate models or responsible adult males. It is easy to assert that minority-group teachers should teach the culturally different, for many minority-group students prefer teachers of their own ethnic identity. It is sometimes argued that their teachers should be those with reformist or under-dog sympathies, for presumably such teachers would find it easy to identify with the culturally different, who are on the bottom of our society and have much to overcome or surmount. There is nothing wrong with these guesses, providing that the teachers who seem to fit them are also outstanding teachers who are able to empathize with the culturally different, win their respect, establish healthy and fruitful communication, and teach them effectively without patronization or a lowering of expectations. But other qualities than masculinity, minority-group background, or reformist sympathies are important requisites. The following are some of the important practices of teachers, particularly at the secondary level, who are successful with the culturally different.

1) PROVIDING RECOGNITION

All young people, including the culturally different, need opportunities to attain recognition. Associated with this is the need to achieve, to accomplish, to succeed. In many schools only a few students are able to achieve recognition through the conventional system of grades, awards, positions of trust and honor, and through eminence in music, art, drama, publications, or athletics. Most of those who so distinguish themselves are from middle-class homes. Directly or indirectly, their successes are related to the economic edge their parents have. Consider, for example, the role that special coaching or private instruction often plays behind the successes of student musicians, dancers, or artists. The inaccessibility of school recognition and honors to the culturally different has something to do with their feeling that schools are not really theirs or for them. They ofter want an education, but they are not sure schooling is the same thing. They are inclined to seek elsewhere and in less socially-approved channels the recognition which is unavailable to them in schools. One of the most

> Perhaps 250,000 culturally and economically disadvantaged elementary and secondary school children are presently benefiting from special services. The difference between this number and the 8 to 10 million disadvantaged children in our elementary and secondary schools is the measure of how far we have yet to go.
>
> —Richard Plaut, April 24, 1963

important things teachers can do for the culturally different is to widen the opportunities for participation, achievement, and success for all. This is the key to raising their aspirations and confidence in self. Some of the ways this can be done include:

a) A maximum diversification of learning experiences provides opportunities for students of all interests and talents to do things they like to do and can do well. A history of American inventions, for example, is part of American history. It would be interesting to some students who may be uninterested in politics or wars. A report on the civil rights struggle is as pertinent to American government as a report on the Constitutional Convention. A model of an internal combustion engine is as relevant to physical science as a report on atomic energy. A trip to a union hiring hall is as central to economics as an analysis of cost curves or a project buying and selling stocks.

b) A maximum diversification of evaluation devices provides students with chances to do well in some things, although they may do less well in other things. The student who does not write a good essay may draw a good map, construct a good model, design an illustrative costume, or present an effective argument in a discussion. The student who cannot write a poem may act well in a play. The student who is confused by the abstractions of psychology may tell very insightfully how and why the children she "sits" with behave as they do. The student who is lost in trying to explain the philosophy of Gandhi may explain very well how Gandhian ideas are being used in the American struggle for civil rights.

c) A maximum participation of students in school operations opens channels of recognition to some students who might otherwise be overlooked. "A" students are not needed to deliver messages. Honor students are not needed to work as librarians. Athletes are not needed to serve as hall monitors. Honor-roll status should not be a prerequisite for participation in clubs. Running for office ought not to depend in any way upon scholarship grades. Some of our best statesmen were only mediocre students. If the needs of the culturally different to belong and to achieve some recognition is respected, many can be brought into responsible posts and activities within the school.

d) Publicity for all kinds of student life and interests—in the school paper, on school bulletin boards, and in the community newspaper—brings recognition to some who otherwise might be lost in anonymity and frustration. Not only athletes and honor students but also hot-rod enthusiasts and motor-cycle artists can be noticed and reported. Not only scholarship winners but also students who have interesting odd jobs can be interviewed in the school or community newspaper. Not only talented musicians but also exponents of the latest dance step belong on television programs highlighting student culture.

The school staff that has begun to learn the distinctive features of the culture of its submerged students can, if it wishes, find ways to bring some of their activities and interests to the attention of the school and the community. It is not necessary to assume that different interests or concerns of youth are necessarily unimportant or vicious. Reports of juvenile depredations and mischief ought to be balanced by a full picture of the manifold ways young people recreate themselves. Scholastic achievement does not need to be down-graded or de-emphasized in order to give prestige to many forms of achievement.

In classrooms, teachers can give recognition to students of all backgrounds by varied experiences and varied forms of evaluation. They can give publicity and public approval to good work by using bulletin boards and display tables. They can pass around to all students special classroom duties, responsibilities, privileges and chores which often are coveted by many but are assigned only to the academically prominent or to the socially esteemed. Other forms of learning will bring to the fore other students. The book-oriented students may not be willing or able to role-play a problem situation or to dramatize an historical event; other, less academically minded students may be eager for these experiences. One of the culturally different youths may be able to tell a lot more about the gasoline engine than some "straight A" students.

Ultimately, the most important area of recognition in schools is report card marks. No amount of criticism of the competitive grading system is likely to bring about much change in this practice, which is so time-honored and so consistent with our broad national value system. The culturally different child usually is the one who receives the poor marks—barely passing or failing grades. They are his constant reminder of his inferiority and inadequacy. They widen the gulf and sharpen his alienation. They reinforce the stigma he already wears by being assigned to "less able" tracks and groupings. The following principles for a marking policy minimize the rejection which many of the culturally different feel as a result of grading practices:

a) A clear and straightforward explanation to students of how they are being graded, with the criteria and weight assigned to various kinds of work precisely stated.

b) A provision of an average mark, and no lower, to all students who give every evidence of doing their best in the classroom, recognizing the common inability of the culturally different to do much homework and their frequent retardation in the skills.

c) Where citizenship marks are given separately, distinct from scholarship marks, using such marks not as bribery to enforce conformity to middle-class standards but as an indication of work habits and general cooperation.

d) Reserving recommended grades (above average) for work that is clearly above average, but not arbitrarily prohibiting the assignment of recommended grades in any class, however low it may be classified in some grouping system, if individual students do perform exceptionally well.

e) Minimizing the time factor in tests and all other forms of evaluation to reduce the disadvantage of the culturally different, who often are less effective under the pressure of time.

When culturally different children perform less well than others in school, they will get lower school marks. Part of the negative effects of this circumstance can be mitigated if teachers provide many ways in which the disadvantaged can be shown that their work is appreciated and that they are making progress. Appreciation can be shown by positive comments made on work or expressed in private during conferences arranged during study periods, before or after class, or after school. Appreciation of a student's good work and his progress can be reported to parents in notes or as comments on report cards. Positive comments can be quite as important to the child

> In New York and other cities there has been talk of programs to place slum children in all-day pre-primary schools as a way of protecting them from the worst brutality of their environment. It is not, I think, absurd to suggest that we might now try to think of ways to do as much for the children of the middle class.
>
> —Jason Epstein,
> December 31, 1964

and his parents as the marks which may remain for the time being only average or below average. Notes or warnings of poor work are often sent home. Some teachers also send home complimentary notes which recognize and praise the strengths and progress or special contributions of students who may be earning only average report card marks but are showing improvement and need and will respond to commendations. Such notes contribute not only to better student attitudes but also to more happy parent-teacher relationships.

2) DEVELOPING READING AND LANGUAGE SKILLS

Many of the culturally different reach secondary school with some retardation in language skills, particularly reading and writing. Some are very badly retarded, while others are only a year or so behind grade expectations. Since reading is basic to most other learning, it is essential that everything possible be done to bring up reading skills and to continue to build them throughout the secondary school years.

Students who are severely retarded may be assigned to extra reading clinics or workshops or remedial classes where they get individual help by specialists and the benefit of special machines and carefully selected materials. Retarded readers need such help in special classes in *addition* to other English classes. One of the reasons the culturally different often read less well than others is that they have less time and opportunity at home for reading practice.

> There is no minimum age requirement for victims of bias.
> —District of Columbia Advisory Committee to the U.S. Commission on Civil Rights, July, 1963

It is appropriate and necessary to teach the special vocabulary and skills of the various subject fields along with the content. Basic to all growth in reading is mastery of oral language. All teachers can contribute to this by stimulating and encouraging discussion and classroom participation by all students. A whole-school attack on reading and language detracts in no way from other learning but can move young people along much more rapidly than regulating language building only to English classes. It cannot be assumed that secondary pupils know how to read and therefore need go no further in that skill. Even if they read fairly well according to standardized achievement tests, they need to continue to learn to read in the various subject fields. They need to grow in a variety of skills, most of which lend themselves readily to exercises which will help students learn subject matter as well. The following are a few of the skills which can be promoted by periodical exercises and class activities:

a) Vocabulary building
b) Word recognition by context and word parts
c) Word analysis and etymologies
d) Paragraph comprehension, including finding the main idea, answering questions, finding support for an idea, seeng relationships, and subordinating ideas
e) Classifying
f) Outlining
g) Distinguishing fact and opinion
h) Summarizing or digesting
i) Paraphrasing or restating in other language
j) Drawing inferences only implied by a text
k) Formulating significant questions suggested by a text

Culturally different students need not only special and continuing attention to reading but also continuing exercises in learning to listen and in discussing, reporting, and debating. They need to learn to hear and to follow directions. They need training in how to study. A few days spent in reviewing various study techniques often pay many dividends in any content area. An important part of such a review is a careful introduction to the textbook, including an analysis of its parts and an explination of how students can use all of

its resources effectively. It cannot be assumed that students know how to use indexes, maps, charts, and tables, or that they are accustomed to reading captions of illustrations or paragraph sub-headings.

The culturally different need continuing practice in library usage and in research techniques. This can best be learned in connection with real library research related to the various content fields. The classroom teacher's role is not merely to set tasks but to lead students through the use of library resources, followed by meaningful exercises which utilize the skills which students are learning.

The culturally different need special practice in oral and written language usage, particularly in English classes. Oral drills are useful. There is a place for written drills, too. But is is necessary first to establish rapport with students and to develop the principle of relaiivity in language usage. Then students may learn the more formal English of the school as a supplement to the forms they customarily use at home and with their friends. There is no contradiction whatever in the students' having and using two forms of English—a formal and an informal style.

It must not be assumed by secondary teachers of the culturally different that students have learned already the basic language tools and need

> Opportunity offered in segregation, whether in the North or the South, is never equal opportunity. Quite aside from the moral inequity, segregation in education is always a failure. Schools and colleges held apart from the nation's cultural confluence fall inevitably into a downward spiral of educational regression.
>
> —Richard Plaut, April 24, 1963

only learn the special subjects for which teachers are responsible. Students must continue to learn and practice basic skills of language and numbers. They need constant practice in reading and listening and in oral and written expression. They need the assistance of every teacher. Instruction in secondary schools must exhibit the patience, the detailed explanations, the repetition and the drill and review typical of elementary instruction. Of crucial importance is the giving of assignments. Assignments ought to be the most elaborate and careful part of any day's lesson. The stage or elements of a good assignment include:

a) Motivating or creating an interest interest in the topic or exercise
b) Relating or associating what is to be learned with past experience or previous learning.
c) Explaining or showing what is to be learned—using realistic samples or illustraticns if appropriate
d) Clarifying new or difficult concepts or terms
e) Setting learning tasks which students are to perform—reading, outlining, writing, tabulating, and so forth

It is essential that the work be suited to the abilities, skills, and resources of the students. On following days it is necessary to complete the learning process by discussions of what has been learned and by repetition or application in a new or more advanced way to guarantee mastery. After evaluation, it may be necessary to go back again and pick up elements which were confused, misunderstood, or forgotten. The steps often omitted in senior high school—motivation, relating, explaining, and clarifying new concepts—are absolutely essential for most culturally different students if they are to learn effectively. The way in which these stages are performed depends upon circumstances. There are many good ways.

3) MAKING LEARNING RELEVANT

The learning of the culturally different should be made relevant to their life experiences, their circumstances, their needs, and their aspirations. The students should be able to see the use or application of what they are learning or how it is connected with something that they already know. This is true, of course, not only for the

culturally different but for all students. Middle-class youngsters, however, who usually are more under the influence of their parents and of school teachers and more dominated by the middle-class values of schooling and deferred gratifications, or more used to doing whatever is required of them, can be cajoled or bribed and threatened by marks into learning "dead" facts and unreal abstractions which are unrelated to anything within their past or present experience. Many academically oriented students learn to verbalize fluently material which is virtually meaningless to them. But many of the culturally different cannot be cajoled into such learning.

The American Association of School Administrators recently gave an award for best urban education demonstration project of the year to a Chicago project for which there is not the least shred of objective evidence than anything meaningful was accomplished in its four years of operation. A number of insiders and observers have become so exasperated with the project as to react with dismay at the mention of its name.

—Daniel U. Levine,
December, 1964

Teachers who accept the importance of relevance or meaning in what they teach can find innumerable applications of this principle in their day-to-day work. In the secondary school, one point of meaning to which learning experiences can be attached is the possible future application of what is being learned to *employment*. Another is to *family life*, to *human development* and to the *choice of a life partner*. Another, the business of *living* in the modern world—insurance, mortgages, installment buying, income taxes, the draft, elections, health plans. Another, the responsibilities of *citizenship* in city, state, nation, and in an interdependent world community. All knowledge does not have to be future-oriented. It is possible to relate learning to *past experiences* and to *present circumstances* and *difficulties*. Relevant to the *lives* of the culturally different are the metropolis, the slums, delinquency, crime, poverty, racial prejudice and discrimination, transportation opportunities and difficulties, labor unions, business practices, consumer interests, law enforcement, unemployment, narcotics addiction and alcoholism, and welfare programs. Relevant to many of the culturally different are the civil rights struggles. Relevant to all of the culturally different are controversies surrounding the defense of our constitutional civil liberties. Relevant to all are the problems of health, sanitation, smog control, and housing.

Relevance is an important key to selecting appropriate subject matter for the culturally different and to planning the most effective methods of presentation. The culturally different are more interested in problems and controversy than in abstract principles and knowledge which appear to be unrelated and dead. They are more interested in the present than the past. They are more interested in science and technology than in poetry or philosophy. For the culturally different, what holds their present interests can be used to lead them to what they need to learn that seems to them less interesting. Poetry and philosophy, the theoretical, what is distinct in space and time need not be sacrificed but may be approached through human problems which, when divested of unique dress, are similar to the difficulties which arise in the lives of all, including the culturally different.

4) KEEP LEARNING REALISTIC

Realism is another key to suitable learning experiences for the culturally different. It is related to the problem of relevance. Realism is desirable in the learning experiences of all. Here again, the culturally different, having had less opportunity to pass from the concrete to the abstract, want and learn best from learning experiences which are realistic, vivid, and immediate.

The culturally different learn well when they can be involved in the learning, even physically, when there is activity and participation. They learn from seeing, hearing, touching, handling, manipulating, and arranging. They learn from acting out and mimicking. They like role playing and drama.

Realism calls for models of work after which students are to pattern their own performances. Realism calls for pictures, blackboard diagrams, film strips, motion pictures, television. It calls for drama, role playing, pantomine. It calls for parables and anecdotes to illustrate a term or an abstract idea. It calls for guest lecturers, for field trips, excursions, demonstrations, and experiments. Realism calls for books which deal with real people in real situations, including situations like those in which the culturally different find themselves. It calls for biography and history which include the contributions of members of all ethnic groups, including those which the students represent.

Realism calls for a choice of the felt or experienced problem rather than one distant in time and place. Realism calls for a consideration of the dilemma of unemployed youth in the Bay Area in 1964 rather than of the terror of Indian attacks in 1770. Realism suggests a discussion of the civil rights struggle in the streets of the modern metropolis rather than of the persecution of the Albigeois in Southern France in 1200.

5) PROMOTING INTEGRATION AND INTERCULTURAL RESPECT

All over America today, schools are in ferment as efforts are made to achieve a desegregation of populations, in response to the legal imperative and the moral need. Situations very a great deal, and the problem of desegregation has unique dimensions from one community to another. Behind the factors of ethnic differences are others of social class differences. In many instances, because of the economic and social disadvantages many of our darker-skinned minorities have suffered, desegregation on a racial or ethnic basis will bring about also a somewhat heterogeneous school on a social-class basis. In either case, desegregation does not automatically lead to *integration*. The latter term implies a cultural democracy, a unity in diversity, a pluralism of diverse cultures enjoying equal opportunity and mutual respect. Integration is an implementation of the American dream. It has to be worked for consciously and continuously by communities and schools if it is to be achieved.

There is no perfect blueprint for developing the behaviors and attitudes necessary for integration. However, there are practices which are likely to facilitate this objective. Some are the following:

a) Heterogeneous grouping in most classes, particularly the general education classes

b) Opportunity and encouragement for students of all ability levels and scholarship records to participate in school government and school clubs

c) Continuing efforts to make curricula relevant to the lives and objectives of all students.

d) Involvement of all students to a maximum degree in planning, in class management, and in school controls

e) Maximum efforts to make classroom instruction responsive to the special interests and experiences of all students

f) School-wide and community-wide recognition of achievement by young people in many diverse fields of activity

g) Deliberate and continuing efforts to involve parents, teachers, and students in over-all school planning and programming

h) Continuing faculty, student, and parent clubs, committees, or councils to keep a watch on human relations, to evaluate them in all their aspects

in school and in the community, and to promote continuing programs to foster and maintain intercultural respect.

No greater professional challenge faces the American public schools than to make democratic participation, equal opportunity, and mutual respect a living reality for all American youth. This goal requires the best creative thought and daring efforts of all professional educators and the candid and confident participation of parents and citizens. Educators have a responsibility to help all Americans understand the problems and the promise of cultural diversity. Only with the active partnership of all Americans can public schools meet the special needs of the culturally different within framework of quality education for all.

It is doubtful that any man of any color or condition this side of feeble-mindedness was ever pleasured by a dispensation that clearly implied that he wasn't good enough to associate with his neighbors.

—Harry S. Ashmore, 1958